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WHAT DREAMING MEANS TO YOU



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WHAT DREAMING
MEANS TO YOU

By
MARY STEWART CUTTING



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FOREWORD

THE meaning of dreams has been a question of absorbing interest for many thousands of years, for everybody dreams, and everybody wants to know why. There is no less keenness now, because the dream is a very human thing, than there was in the days of the Old Testament, when dreams were supposed to foretell future events.

The ancient soothsayers and sorcerers gave them prophetic meaning, and even to-day many believe that dreams have fortune-telling value. If one can tell fortunes by numerology, astrology, and palmistry, why not by dreams?

Numerology is the science of numbers, astrology is based on planetary laws, and palmistry is the study of character from the lines on the hand. These three have been numbered among the fortune-telling arts for generations. They are likewise *outside* the individual. In lines, numbers, and portents, are indicated those

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fascinating suppositions about ourselves that project us into the future.

Dreams come from *within*, and are the most intimate part of our mental lives. The numerologist, the astrologer, and the palmist, tell things to us, but in the dream we tell things to ourselves, and we do not use material of the future in making them, but symbols of the past.

A comparatively short time ago, even the most highly intelligent people looked upon the dream with superstition, and believed it to have occult meaning; now we have left the superstitious idea of dreams behind us in the discovery of a scientific interpretation that has practical importance.

With the interest in dreams that has existed for centuries, it is strange that a scientific discovery should not have been made many years ago, but it was left for Sigmund Freud, of Vienna, about twenty years ago, to throw a new light on this very old and much-considered subject, and demonstrate a new method. That his solving of the riddle came about through treatment of the sick would appear, at first, to have no connection with the well, but Freud's investigations proved that the sick and the well person

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dream in the same way, and use material of the past, though the interpretations differ with different individuals.

All dreams are wishfulments ; this is sometimes difficult to believe, when the substance of dreams is brought to mind, but becomes easier when one understands that they fulfil wishes impossible of accomplishment during waking hours, and that the reasons for cloaking desires in strange guise are manifold.

The purpose of this little book is to tell briefly the meaning of this disguise, the relation of the dream to the ancients, why we dream, and how ; in spite of the fact that all dreams are of the past, they indicate secret messages sent to us in code, which, after many thousands of years has at last found its key—a key that has been significant in changing the fortunes of many lives.



WHAT DREAMING MEANS TO YOU

CHAPTER I

THE HISTORY OF DREAMS

FROM time immemorial, dreams and their meanings have absorbed and influenced the peoples of the world. The pages of history are filled with accounts of dreams, visions, and supernatural revelations, that have become famous. Dream books, even in ancient Siam, which foretold the future and gave advice for the present day, flourished with the oracles, soothsayers, and numerous other supposed masters of occult wisdom. The material, in fact, is so vast, that it is possible to give only a glimpse of it here ; to show, in a measure, the nature of the superstitious beliefs that held sway for so many centuries—beliefs that, with some modification, are still held by many people.

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(1)

THE DREAM OF NEBUCHADNEZZAR

In the time of the Old Testament, dreams were held in high esteem. They were thought to be induced by divine command, and to contain prophecy of political as well as of personal importance. Moses was said to have direct promises from God: "Hear now my words: If there be a prophet among you, I the Lord will make myself known to him in a vision and will speak to him in a dream. With him [Moses] will I speak mouth to mouth . . . and not in dark speeches."

Rulers faced with the mystery of the dream fantasy sought the divining powers of all those who were versed in occult learning, and one of the most interesting dreams, with its extraordinary interpretation, recorded in the Bible (Daniel ii.) is that of Nebuchadnezzar, concerning the great image of gold, silver, brass, iron, and clay. The dream troubled him while he slept, but when he awoke he could remember nothing of it except that it had been disturbingly vivid. He felt that it must have some meaning,

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so he called to him the sorcerers, astrologers, and Chaldeans—a race inhabiting an ancient kingdom on the Persian Gulf, and considered particularly gifted in hidden lore—and asked these magicians not only to interpret his dream, but to recall it to him as well. As might be supposed, the wise men were unable to be of service.

In those days, a royal command was law, and a failure to meet it invariably brought punishment. In this case “the king was angry and very furious,” and decreed that every soothsayer in the kingdom, among them Daniel, the prophet, should be put to death. It was a serious situation for all the wise men of Babylon, until Daniel, who “had understanding in all visions and dreams,” appealed to the captain of the king’s guard to stay his hand, and let him (Daniel) see what he could do.

Then Daniel performed a feat second to none in history : He succeeded in dreaming a dream which Nebuchadnezzar recognized as his own, and also in satisfying that monarch with its interpretation. By this unusual and startling performance, he not only saved his own life and the lives of all who were condemned, but obtained,

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most justly, an official position commensurate with his powers.

It is interesting to note that the dream was explained as one of achievement, redounding to the credit of Nebuchadnezzar, in that the gold of the image stood for the supremacy and glory of Nebuchadnezzar's kingdom, and that the interpretation carried out faithfully the wishfulfilment idea in two ways. The symbols of strength or might, to which I will come later on, were translated as the forces of power, and employed directly thereafter to bear fruit in the conscious wish. The other fulfilment came to Daniel, who unquestionably desired to save his own head.

(2)

ANCIENT CEREMONIES AND THE DREAM

Dreams played a direct part in the lives of the ancients. All primitive races held rites of initiation into orders, societies, or dedication of themselves and their services to a deity. It was quite common to become a votary or adherent of a favourite god. Homage was given particularly to strength—physical vigour, self-control,

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and the power of enduring pain—with much the same kind of attention and seriousness that the modern man displays in preparing for a big job or a sporting activity, except that the modern man does not think he has to dream about it.

The religious brotherhoods had rather more complicated rites of initiation, more given to moral than physical ordeal, but with them as with laymen, two classes of dreams were of especial importance. One was the dream or vision that came with the fast before initiation into a society or cult; and the other was the dream caused by what was known as incubation. This was the period of mental brooding before initiation, and consisted in retiring to sleep in some unusual spot, such as a temple or the top of a mountain, and there awaiting the manifestation of a supernatural revelation. The North American Indians in this way acquired a tutelary spirit or guide, called a *manito* or *nagual*; in other words, a familiar spirit.

Our own college boys, in their hazing, and their absurd initiation into fraternities, carry on this ancient custom, minus the part played by dreams.

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PROPHECY IN OMENS AND DREAMS, 700 B.C.

Seven or eight centuries before Christ, in Greece, it was the custom of the people to consult the gods for desired information. They no longer believed that the gods came to earth and mingled with men, but that curious or exceptional sights and sounds, which excited interest, such as thunder and lightning, storms, an eclipse, a flight of birds, and particularly dreams, were signs and omens sent from the deities, as warnings and prophecies. The manner of interpretation was called "divination." All those who professed to understand the deciphering of these communications were held in high esteem; but while these seers and prophets, who were believed divinely inspired, were consulted with great frequency, there was another highly-prized avenue of knowledge through the oracles.

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THE GRECIAN ORACLES

Apollo and Zeus, but more particularly the former, were the gods, it was thought, who

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demonstrated their presence and divine will in certain sacred spots, upon which spots edifices were built. The replies there revealed were called oracles, the most famous being the oracle at Delphi. There, within a shrine or temple, sat a priestess upon a tripod over a deep fissure in a rock from which a dense vapour arose. This vapour, caused by the burning of laurel leaves, which gradually overcame the young woman until she reached a trancelike state or fell into a fit upon the ground, was held to have prophetic value in bearing the message of the god, which came forth in occult mutterings from her lips.

Her words were taken down by the attendant priests, converted into hexameter verse, and handed to the seeking devotees. The more pious of the seekers were advised to avail themselves of the special privilege of sleeping in the temple of the oracle, and receiving the answers to their questions by revelation in visions and dreams superinduced by the holy atmosphere. For many hundreds of years this was believed to be the most solemn of all spiritual communications.

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FAMOUS GREEK PHILOSOPHERS ON THE MEANING OF DREAMS

Later on, but still in the time of the oracles, the Greek philosophers, scientists, orators and physicians, gave grave attention and discussion to the subject of dreams, considering the cause of the dream as having a bearing on its meaning. A variety of interpretations were put forth :

Plato thought dreams were prophetic visions that came through the liver, as the seat of the soul of appetite. Cicero took them to be the natural way of the mind in sleep, meaning no more, and no less, than the action and sensations of the mind when awake. Democritus believed the cause of dreams to be the fantasm or visionary semblance of bodily forms, which floated about in the atmosphere and attacked the soul in sleep.

Pindar said that the mind in sleep was very little bound down by the body, that it obtained clearer views of the future than when awake, but that all dreams did not come true. Aristotle, however, attributed dreams to the impression left by objects that had been seen by the eyes

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when awake. Some recognition among physicians was given to the fact that dreams might have a bearing on disease. Hippocrates and Galen, both physicians, took the view that some dreams were a warning of ill health, but Hippocrates was inclined to think that other dreams might be divine.

Artemidorus, a famous dream interpreter, who lived in the second century A.D., said that dreams had different meanings, according to the person of the dreamer, and in this the present-day dream analysts agree with him. He wrote extensively about dreams, and was the authority of his time. In an appendix to his works he gave a collection of prophetic dreams that had been realized.

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DREAM OF ALEXANDER THE GREAT

Among those recorded by Artemidorus was a dream of Alexander the Great interpreted by Alexander's favourite soothsayer, Aristander. This dream, wherein Alexander saw a Satyros (Satyr) dancing upon his shield, came to him

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at the time he held the city of Tyros in a state of siege. He sent at once for Aristander, who interpreted it according to a system of a play on words. Aristander divided Satyros into two Greek words meaning, "Thine is Tyros," and then persuaded Alexander to become more aggressive in his attack. Following this attack Alexander added Tyros to his list of conquests. This, like Nebuchadnezzar's dream, was realized in a conscious wishfulfilment.

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EFFECT OF DREAMS ON THE WORLD OF ANTIQUITY

In the less-cultured classes all over the world of antiquity, and side by side with the attempt at philosophical explanation, the dream was thought to be just as real in its manifestation of people and events as these things were in everyday life.

It was believed that the soul of the dreamer went out in sleep to visit his friends, both living and dead ; he might seek an old haunt, or perhaps a place he did not know, but whatever he dreamed was a reality and not an illusion. There

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was also a belief that the souls of the living and dead came actually to visit him while he slept, of their own motive power or by direct command of a divine being.

Later on, in a higher state of civilization, all dreams were thought to be God-sent, and when not explained as the communion of souls, they were regarded as oracular—sometimes symbolical in meaning, sometimes simple and direct.

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DREAMS AMONG THE AMERICAN INDIANS

Dreams played their part in the lives of the American Indians. Frazer, in "The Golden Bough," gives an interesting account of dream customs among the Hurons and the Iroquois.

"When sickness was prevalent in a Huron village, and all other remedies had been tried in vain, the Indians had recourse to the ceremony called *Lonouyroya*, which is the principal invention and most proper means, so they say, to expel from the town or village the devils and evil spirits which cause, induce, and import all the maladies and infirmities which they suffer

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in body and mind. Accordingly, one evening the men would begin to rush like madmen about the village, breaking and upsetting whatever they came across in the wigwams. They threw fire and burning brands about the streets, and all night long they ran howling and singing without cessation. Then they all dreamed of something, a knife, dog, skin, or whatever it might be, and when morning came they went from wigwam to wigwam asking for presents. These they received silently, till the particular thing was given them they had dreamed about. On receiving it they uttered a cry of joy and rushed from the hut, amid the congratulations of all present. The health of those who received what they had dreamed of was believed to be assured, whereas those who did not get what they had set their hearts upon regarded their fate as sealed.

“ The Iroquois inaugurated the new year in January, February or March (the time varied) with a ‘ festival of dreams ’ like that which the Hurons observed on special occasions. The ceremonies lasted several days, or even weeks, and formed a kind of saturnalia. Men and women, variously disguised, went from wigwam

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to wigwam smashing and throwing down whatever they came across. It was a time of general licence ; the people were supposed to be out of their senses, and therefore not responsible for what they did. Accordingly, many seized the opportunity of paying off old scores by belabouring obnoxious persons, drenching them with ice-cold water, and covering them with filth or hot ashes. Others seized burning brands or coals and flung them at the heads of the first persons they met. The only way of escaping from these persecutors was to guess what they had dreamed of."

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DREAMS OF THE MIDDLE AGES—JOAN OF ARC

In the Middle Ages, dreams and visions were interpreted in another way. The ancients clung to superstition with respect, and gave honour to their diviners ; but the people of the fifteenth century, while no less superstitious, treated those who professed occult power with fear, distrust and apprehension. They gave just as much attention to dreams and visions, but they

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gave it differently. They looked for witchcraft where the others believed in divine guidance.

Dreams might be induced by good spirits, but they were more often attributed to the evil agency of the devil. Belief in folklore and legend of all kinds was rife. Men as well as women, all over Europe, were burned at the stake on the slightest evidence of alleged witchcraft.

Prophecy, however, was in good repute, especially when it came through an accredited source, such as the predictions of Merlin, ancient wizard of King Arthur's court, or the Venerable Bede, monk and historian of the seventh century.

During this period of great intolerance, there is no account in history so potent in its fear of witchcraft as the story of the visions and voices of Joan of Arc.

A generation before Joan's day, one Marie d'Avignon, a visionary, dreamed of arms and armour. In the dream, she said that she could find no use for these implements of war for herself, and was informed that they were intended for a maid who would rise to rescue France. This dream was remembered and in common

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circulation when Joan's visions of saints and angels and her communications with them took her to fight for the Dauphin, and eventually to her death at the stake. Among the long list of public accusations against her, it was placarded that she was a "diviner"; "an invoker of devils."

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DREAM BOOKS—PAST AND PRESENT

Superstition has not entirely vanished in this day. We still have dream books that relate the interpretation of dreams to the methods of the ancients. In "A Manual of Cartomancy," Grand Orient quotes from a manuscript attributed to St. Nicphorus, a patriarch of Constantinople in the ninth century, early Christian examples of dream interpretations similar in character to those put forth in many dream books of the present time.

In this document, St. Nicphoros says: "To behold an eagle in a dream foretells that, whether fortunate or otherwise, the monition comes from God." In two dream books of

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to-day, the dream of an eagle means, variously : “ This is a good sign, you will advance ” ; and “ To see one (an eagle) soaring above you, denotes lofty ambitions which you will struggle fiercely to realize, and you will gain your desires.”

There is some similarity in these meanings, because the eagle symbol from the time of antiquity has stood for power. The eagle was the bird of Jove, and indicated his supremacy in the air.

Again, in comparing the past with the present, there is an amusing analogy to be found in dreaming of marriage. According to St. Nicphoros : “ To dream that one is married means sickness or vexation ” ; in the dream books of to-day : “ You will have unpleasant news from the absent,” and “ The death of some near relative or friend.” This shows that the idea of marriage in olden times was evidently considered as much of a problem as it is now !

The meanings of the majority of modern fortune-telling dream books are wholly at variance, no two agreeing in their interpretation of the same object, and they are all descendants from mythology and folklore.

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We have come through all this maze of superstition and credulity to the scientific knowledge of the dream, which gives us a further understanding of ourselves—an understanding that is many times more interesting than the ancient prophecies and fortune-telling that have come down to us.



CHAPTER II

WHY WE DREAM

(I)

ALL DREAMS ARE WISHFULFILMENTS

No dream is an idle dream, and all dreams are fulfilments of our wishes, but before we can understand what that means, we have to know something about the hidden power within ourselves and how we may make use of it.

Ever since man began to think, he has considered his dreams. For centuries they were mysteries—intimate mysteries, which had to have some reason for coming to him, because man could not conceive of an unsolved secret concerning himself. In ancient times, as he was interested in attaining his desires, he made his dreams fulfil what he wanted to realize *after he woke up*. He might want material things, success in conquest, or spiritual enlightenment, but

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in any case, he made the waking accomplishment fit the interpretation, as witness Alexander's dream.

The ancient notion contained an idea of the truth, but not the truth itself ; which is, briefly, that man dreams of what he wants, and gets it in the dream, because for some personal reason it is impossible to get it when he is awake. It is all done while he is asleep. What is made of the dream after he wakes is an entirely different thing.

In sleep we cannot determine anything ; that part of us is off duty, and the part of the mind that never sleeps has the opportunity to come to the fore in all sorts of strange guises.

(2)

THE THREE UNITS OF THE MIND

For purposes of easy explanation, the mind may be divided into three units : The conscious mind, the censor, and the unconscious mind. The conscious mind is the active factor of our waking lives ; that part of us which directs how we shall move and think and talk. The censor

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is the screen between it and the unconscious mind. It is really a portion of the unconscious mind, but very close to the conscious or active mind. It is this screen, or censor, that changes our dreams into pictures or symbols, as a protection from the hidden thoughts of the unconscious mind.

The unconscious mind, which pays no attention to time or reality, is a storehouse of everything that has ever happened to us, of every thought, word, deed, and impression we have ever heard, had, or inherited. Nobody can possibly be aware of how much that mind has taken in even during one day ; that is, nobody could be aware of everything as it came to him, and remain sane.

(3)

THE UNCONSCIOUS STOREHOUSE

If this does not seem possible, try to remember all the things you have said and done, and everything the eyes have seen in a day. You will find it interesting for a little while, but the very act of trying to remember will bring fatigue,

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for you will find that you have absorbed more than you would have supposed possible, even in that few minutes of looking back. But the unconscious mind is *never fatigued* ; never tires of storing up all the material that comes to it. It began doing this when you were a baby, and it has been keeping it up ever since.

The unconscious mind has what might be called two sides ; the bright side and the dark side. The bright side is close to the censor, and wakes you up exactly at seven o'clock in time to get breakfast and catch the eight-fifteen train to the city, and to remind you of all the things you wish to remember that come up in a busy life.

The dark side conceals those things you wish to forget. It is only the conscious mind that can recall, but if you have been sufficiently forceful in your forgetting, the unconscious mind will attempt to make you remember, in dreams.

This does not mean that the unconscious mind is always concealing something unpleasant. The reverse is really true ; the unconscious mind is only trying to fulfil unfulfilled wishes—wishes,

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very often, that are hang-overs from childhood. Everyone has these unfulfilled wishes, and the unconscious mind, which has no power of itself to judge between your past and your present, between right and wrong, is quite as likely to bring up an old wish as a new one. Then the censor, or safety valve, changes the message into fairy tale, adventure or fantasy, and the night's rest is a peaceful one.

If it were not for the censor, we would dream in an entirely different fashion, and would probably avoid sleep as much as possible. An instance of uncensored dreams of this character is shown in those of shell-shocked victims, to which I will come later on. When dreams are unpleasant like the nightmare, the censor-barrier is weakened, and the dreamer wakes, because he is in danger of becoming aware of a wish that for some reason he has repressed. This waking, in itself, is another wishfulfilment, because we want to hold on to the fantasy of the dream as long as it is agreeable. Therefore, to avoid being frightened or disturbed, as we might be in these cases if the dream reached a conclusion, we come out of sleep.

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THE MIND ENGINE

Modern man is a very important and complicated human mechanism, and he carries an extremely delicate engine to direct and keep him in active shape all through his life. This engine must be cared for ; it cannot be run continuously without rest, but, on account of the kind of lives we lead, it is pushed at high tension most of the time. However, it supplies its own grease and oil in the form of sleep, and it has a safety device which lets off the accumulated tension in the creation of dreams.

In other words, dreams are our escapes, very often from conditions that are not entirely harmonious to us. Moreover, the office of the dream is to satisfy, and in it the unconscious mind tries to release any fears or uncertainties we may have had during the day, the week before, or years ago, in as pleasant a fashion as it can. People are prone to say that dreams have disturbed their rest, whereas, if they had not dreamed, they would have slept even less.

When we sleep, we discard our daily cares.

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With the greatest unconcern, we find ourselves in the most extraordinary situations, and wake with the feeling of the utmost amusement : “ How can *my* dreams mean anything ? ” we say, and “ Could any sane person think that they fulfilled a wish ? ”

(5)

THE “ WISH ” IN THE DREAM

The word “ wish ” in the dream covers a wide field, and in a broad sense takes in all our desires, ambitions, strivings and yearnings. There are occasions when we dream directly, but they are infrequent after childhood. With most people conventions must be observed, and through education and custom we have learned to repress many desires and ambitions which are out of line with our own demands upon ourselves in relation to conduct and society ; therefore the wish is not apparent in the dream as the dream comes to us.

The unconscious mind, not being hampered by ethics, and having no sense of reality or time, harbours within its bounds a desire to fulfil its

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wishes, which are many and strange ; because while man has grown in grace and understanding, he possesses a race consciousness, and forgotten childhood desires, all of which can, and do, come up in dreams.

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DREAMS OF CHILDREN AND SAVAGES

The dreams of children and savages are simple and direct. Neither is concerned with anything outside of himself, but at the same time neither has many ethical disturbances or conflicts. They do not hide their desires in symbols, as we do, but fulfil their unsuccessful wishes of the day in the night dream.

Coriat, in his " Meaning of Dreams," gives interesting examples of the dream of the child and of the savage : " A five-year-old boy, after having had a portion of ' Alice in Wonderland ' read to him, became intensely excited and interested ; so much so that it was necessary to discontinue the reading for a day. However, the next morning on awakening, he sat up in bed and said : ' Oh, dear me ! I am surprised to see

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myself in my own bed, because my Teddy Bear went down into a hole, and then I went after him, and then I swam in my own tears.' Here evidently was a pure wish dream, a desire to continue the day's excitement caused by the story, plus the desire to continue playing with his Teddy Bear."

The dream of the savage was that of a Yaha-gan Indian, who, "in trading groceries with a settler stated: 'Me buy English biscuit and me dream have more English biscuit and things and wake up and no got any.' This is an example of a pure wish dream like the dream of the child."

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THE FORM OF THE DREAM

After early childhood we seldom dream directly. That is what civilization and cultivation have done for us; but the unconscious mind, in which there is no forgetting, can and does go back to our race consciousness—the flying dream and the falling dream are instances of this. Now, between our adherence to what makes us good citizens, and what remains of an earlier day,

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there are bound to be what are called conflicts and resistances. Every normal person, as well as every abnormal one, has these conflicts and resistances ; the abnormal, or crazy man shows them without restraint, while the sane man solves them successfully in his dreams.

This seems incomprehensible when you remember the form of the dream, and you might well wonder how the dream of a sleepy elephant perched on a big balloon could mean anything to anybody !

Frink, in " Morbid Fears and Compulsions," gives a good illustration of the dream form, a wishfulfilment, and an interpretation. He says : " An acquaintance of mine once dreamed that he was kicking a skunk, but that animal, instead of emitting its usual odour, gave off a strong smell of Palmer's perfume.

" In discussing his dream with me, the dreamer, whom we may call Taylor, was reminded by the idea of Palmer's perfume that he had been employed as a clerk in a drug-store at the time the dream occurred. This brought to his mind the following episode, which, as will readily be seen, was what gave rise to the dream.

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“ There had come to the drug-store one day a man who demanded ten cents' worth of oil of wormseed (*Chenopodium*) and, as this drug is not classed as poison, Taylor sold it to him without asking any questions. The man went home and administered a teaspoonful of the oil to his six months' baby. The child vomited the first dose ; a second was given, and thereupon the child died.

“ Then, instead of taking the responsibility upon his own shoulders, the father sought to blame Taylor for the child's death. The town was a small one, and in a day or so most of the inhabitants had heard his very untrue account of the affair. Then Taylor, who naturally was very unwilling to be exposed to public censure, sought to defend himself by setting forth his version of the matter to every customer that entered the drug-store. In a few days the proprietor, annoyed by this constant reiteration, said to him, ‘ Look here, Taylor, I want you to stop talking about this affair. It does no good. The more you kick a skunk, the worse it stinks.’

“ That night Taylor had a dream. It is not difficult to see why it occurred, and what it meant. By the proprietor's command Taylor

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had been robbed of the only means at his disposal for squaring himself with the public, and in consequence he went to bed very much worried and disturbed. Though he dropped off to sleep, these tensions persisted sufficiently to disturb his rest. He therefore dreamed that he was still kicking the skunk, but without unpleasant results, for it had a sweet smell instead of an evil one. In other words, the meaning of the dream is that he continued to defend himself and that good rather than ill came of it."

No one can dream about anything that has not been established in his unconscious storehouse *before he dreams*. There are instances that appear miraculous, and seem to link us with all the superstition of the past, as, for example, dreaming of lost money and finding it in the fireplace of the old family home. When you stop to consider that the money was the subject of conversation for a long time, having been hidden somewhere about the house by an ancestor a hundred years before, and that every likely corner had been searched except the fireplace, which was in constant view, it is logical to assume that the idea of it was embedded in the

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dreamer's unconscious mind. History does not tell how many times, when awake, he had discarded the fireplace as the solution of the mystery, nor the real meaning of the dream, which evidently had to do with some lack of achievement in his own life. That he twice fulfilled his wish, first asleep and then awake, could be called a happy accident, but not by any means the whole translation of the dream. There are countless times when people dream of hidden treasure and do not find it anywhere but in the dream.

CHAPTER III

WHY WE DREAM IN SYMBOLS

(I)

SYMBOLS OF ANTIQUITY

THE reason we dream in symbols, like everything that connects us with the land of dreams, goes back into history for its beginning. When the world was very young, our ancestors were first aware of themselves, then of the world in which they lived and moved and had their being. They were very curious about it, as they observed it about them in animal, fish, bird, and plant life ; in sun, moon, and stars ; in mountain, stream, and forest.

All of these things made a mighty but somewhat confused impression upon their minds, and as man of that day could not see anything that was not related to himself, he saw all flora and fauna, and other objects of Nature endowed with

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personalities like his own. To him, there was no reason why a human being could not change into a bird or an animal, and it was common belief that those possessed of witchcraft, as well as the gods, became animals or birds at will. Apollo was said to take the form of a mouse; Pallas, an owl; Hera, a cuckoo; Jupiter, an eagle.

Because the world was a mysterious place, with its changing seasons, recurring crops, wind and storm, which affected him in good or evil fashion, primitive man constructed his belief or religion about his chief concern—the great principle of life in self-protection and self-perpetuation.

The next step was to construct a method of expressing this principle of life, and he did it by myth, legend, and in rude carving on stone. Anything that appealed to his superstitious fancy was given importance and reality. When he could not account for things that seemed strange to him, such as why a tree had red flowers, or a bird a black mark on its wing, he made up a story about it, and if it happened to meet with the popular imagination, it gained wide circulation.

Why we Dream in Symbols

In ancient Egypt, the soul is often pictured on the tombs of the deceased as a bird with a human head; also, as emerging with the last breath from the mouth of the dying. Vultures, hawks and eagles in Egypt, India, and Babylonia were the birds of the elements, as well as of immortality, and signified the spirit of air and of life.

There is an amusing story of the Vancouver Indians, in "Sproat's Scenes from Savage Life." One Quawteaht is said to have been the first Indian who ever lived, and therefore divine. He was looked upon as a supreme being because he married a prehistoric bird, named Tootah, and thereby became the father of all Indians.

Another legend from the same source is of Yehl, a mythical hero among the Tlinglits. His birth was miraculous. His mother, all of whose sons had been killed, in walking one day on the seashore, met a friendly dolphin, who advised her to drink a little sea water and swallow a pebble. She followed this advice, and Yehl was born. When a youth, Yehl shot a supernatural crane, and thereafter had conferred upon him the power to fly about in the crane's feathers.

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These two legends have much the same quality and absurdity as dreams.

Man's chief interest being himself, and his undeveloped mind seeing no difference between his own personality and that of any object in Nature, everything in some fashion or other had to represent himself. All over the world of antiquity a tree was the symbol of the masculine gender, and in its more exalted form, with many foliaged branches, it typified the tree of life. The Chaldeans saw a man as a tree with his head reaching to the sky, and his feet or trunk resting upon the earth. In ancient Sarawak a bamboo tree was known to have been a man. The serpent, likewise, signified the sacred tree, or tree of life.

Primitive man represented himself as a mast, a bow, an arrow, a tower, a horse, a bull, a lion, an eagle, and any other large animal or object conspicuous for its strength and power. In many countries animals were sacred and worshipped as gods.

Woman was symbolized as a crescent moon, the sea, the earth, a ship, a boat, fruits with many seeds, like the pomegranate, a shell, a cavern, a bower, a rose, etc.

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(2)

MODERN SYMBOLISM

Now what connection has all this with the symbols of dreams? The answer is interesting and significant.

Man began to use symbols to express himself in his waking state, and he has never ceased to do so. The alphabet, each letter of which is made up of many symbols, is in itself a symbol of language. The modern wedding-ring is the ancient reproduction of the serpent with its tail in its mouth, symbolizing life. To the myths and legends that have come down to us, each generation has added its own fairy-tale, extravagant invention, manners of speech, slang, and so on—until symbolism, in its way, plays as great a part in our lives as it did in the lives of our forefathers.

As dreams affect our waking lives, but are concerned with those wishes that are concealed from us, it is not at all surprising that we should employ symbols in dreams, nor that, for the most part, we should make our own symbols from the supply of material and forms we know and recognize.

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From time immemorial the eagle has signified strength, freedom, liberty, which are the attributes of the father. It is the national emblem of the United States, and symbolizes strength, protection, and freedom. There are likewise the eagles of Russia and Germany. The symbol of the lion of England denotes similar characteristics. In the Far East, the elephant has stood for centuries as the paternal mark of power. These are ancient father or masculine symbols in evidence to-day.

It is extremely interesting to note that the ancient idea of symbols has come down to us practically unchanged in dreams. Just as our early forebear made everything a symbol, his buildings as well as his beliefs, and a symbol of himself (he was "as strong as a tower; a house; a rock; a horse," and so on) so we, as it has been determined through countless interpretations of dreams, symbolize the father or masculine in large animals, towers, and any object tall, long, or strong, signifying strength or skill.

The mother, or feminine, we symbolize in such things as clocks, churches, the ocean, the earth, a ship. The church and the earth are "Mother Church," and "Mother Earth,"

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respectively. The ocean is the source which teemed with life before that life sought land. A ship is "she," and a mother symbol in the sense that it sustains all those people who live upon it.

These are called universal symbols, from their connection with antiquity, and because in the greatest number of dream translations they have been found to keep to their original masculine and feminine distinctions; but there are cases where a horse, for instance, in some person's dream will stand for the feminine, or a home, which usually means the mother, will represent the father. Small animals in dreams—kittens, puppies, etc.—as a rule denote the younger brothers and sisters.

For the most part we create our own symbols. It is not so much what the symbol means in a general sense, but what the dreamer makes it stand for, that gives the value to the symbol in the dream. Many people may dream of a black cat, but each particular dreamer in his translation gives to it his own meaning.

Our capacity for using symbols goes back into the past both historically and educationally. We start life with about the same attitude of credulity as the savage. As children we are aware of

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the world only as it impresses us in what we can see, touch, and imagine. Primitive man was moved by his passions, hopes, and fears, and his corresponding reactions.

The child approaches life in much the same way, and begins its knowledge of what lies before it with toy animals, and books in which birds, fish, and animals hold conversations with humans. The story of Quawteaht and Tootah, the pre-existent bird, would not be out of line with the infant idea of probability and reasoning. The child also believes himself capable of achievements similar in character to Yehl's ability to fly about in the crane's feathers. A small boy once gave a description of his day spent in the city, which ended with : " I climbed a telegraph pole, and then I took off my clothes and went in swimming." All of this child material, modern man carries along with him to use as symbols in making his dreams.

CHAPTER IV

THE INTERPRETATION OF DREAMS

(1)

THE TWO PARTS OF THE DREAM

THE dream is, on its face, a very simple thing ; in reality, it is not so simple, but an intricately woven pattern. It is divided into two parts : the manifest or outright dream, and the latent or hidden, but real dream.

(2)

THE MANIFEST DREAM

The manifest dream, made up of the strange and extravagant pictures or symbols, is the form of the dream that comes to us in sleep and which we remember afterward. It may seem as direct as the dream of finding the money in the

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fireplace ; then, again, it may be a conglomeration of all that is ridiculous.

The reason that the manifest dream is queer and grotesque is to help us fulfil wishes and preserve sleep, but at the same time to conceal these wishes from us. It is here that the censor comes into play, for it is in that part of our thinking apparatus, close to both the conscious and unconscious minds, that the change is made from what might often be a surprising reality into a soothing subterfuge. If the censor did not provide this cloak or cover, most dreams would wake us up, and we would stand little chance of a peaceful night's rest.

(3)

THE LATENT DREAM

The latent dream is the real dream, and refuses to show itself directly to any great extent after early life. It chooses rather to come to us in the distorted symbols of the manifest dream, which must be decoded or translated before we can know what it is all about. This may sound very round about and unnecessary, and you may

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wonder why we should not let well enough alone, but the answer is not so easy as that.

We possess that very delicate engine, the mind, which must be protected, and the dream is one of the means Nature takes to keep it in good condition. When dreams are pleasant, sleep is restful, the day's work goes well, and we are at peace with everything and everybody ; then the engine is in no trouble ; but when dreams disturb sleep, and give us an uneasy feeling afterward, there is something wrong with our propelling mechanism. If this uneasy feeling persists during waking hours and makes work difficult, so that nothing is right, the dream can give us valuable information. Often the decoding of this message will help us to make a better connection with our circumstances.

(4)

THE ELEPHANT AND BALLOON DREAM

For example, take the dream of the elephant and the big balloon. The end of the manifest dream, not given before, was that the sleepy elephant fell off the balloon, and collapsed.

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The woman who had the dream found the following meaning in its latent or real part : She discovered, upon translating the manifest dream, that she was desirous of getting away from the house in which she had to live. She hated it so much that she wished it would blow up or collapse. She had not realized that her feelings had grown to such a pitch until she had the dream. The dream, while it made her laugh, at the same time made her uncomfortable, but when she understood its real meaning, it made her think.

The collapse of the elephant was the symbol of her wish that the house would collapse, and likewise in this case the symbol of protection—the home. The house was not her real home, and a home was what she wanted. The balloon was a symbol of herself and freedom—like a balloon, when it is not held down, she could rise to her right place in life.

This, then, was the latent meaning of her dream, and this is what she did with it. She faced the fact that there were two things to be done : she could go on hating the house, and blaming it for her hopeless attitude toward the economic factors in her life which seemed to

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prevent her from getting a more affluent and individual abode ; or she could work out a solution that would give her a more contented frame of mind, and thereby release her energies and enable her to accomplish more in her daily activities towards success.

She chose the latter course, and began by decorating her room until it became a representation of herself, and the nucleus of the home she wanted to have. By that means, she got rid of the unnecessary and shackling hate for her surroundings, and started on a new and attractive path. The wishfulfilment of her dream was in the collapse of the elephant or enforced home, and in waking life she carried on the wish in a collapse of old conditions and her dislike for them, and got a progressive and agreeable return for it.

(5)

DREAMS FOLLOW A PROCESS

All dreams follow a process of dramatization, condensation, distortion, and inversion.

By dramatization is meant that we dream in a spectacular fashion. The dream comes to us

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in the form of a drama, a pantomime, a moving-picture, and like a play where much action takes place off-stage, the dream expresses past and present at the same time. Occasionally, words and phrases come into the dream, but they are always connected with the scene. The dreamer is *always* present in the dream, as are also some symbols with universal significance, because there still lives in everyone a little of the primitive thinking handed down by our prehistoric ancestry. An understanding of these symbols is an aid to interpretation.

Condensation of the dream is best expressed by the fact that the dream as it comes to us is short. If it were written down it would cover not more than half a sheet of paper, whereas its actual or hidden meaning would take up about twelve times as much space. The reason for this is that each symbol is the condensation of a whole group of ideas, or made to stand for several objects. The analysis of a dream will show that one person occupies the place of two or more, and that with each of these dream persons goes a long train of memories or associations, which may cover a period of years.

Distortion is one of the protections provided

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by the censor. The censor distorts the dream, enlarges symbols to enormous size, etc., to hide from the dreamer the thing he wishes and often would not care to acknowledge when awake. We might dream elaborately of two South Sea island chiefs, when we were really dreaming about two of our neighbours. The wish is thereby veiled, but fulfilled in this modified form without responsibility or further conflict to the dreamer.

Inversion in the dream is a transformation of one thing into its opposite. We dream of a funeral, when the translation shows we meant a wedding. We dream of a pig, when in reality we dreamed of a dog named *Gip*. The conscious wish, "If circumstances were only reversed," comes to pass in the dream by the censor's turning things about to bring the wish-fulfilment in the dream. When an analysis is difficult, inversion of the symbols will frequently make the meaning clear.

(6)

THE MIND IS LIKE AN ONION

The mind may be likened to an onion, built in layers which can be removed, one by one,

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when we understand dream work, but before we can go into that we must know something about how dreams are manufactured. The translation of dreams differs with different persons. No two people can dream of the same thing ; this may appear to be true in the manifest representation, but the real meaning is always related to the particular personality of the dreamer.

It has been proved that no impression on the mind is ever lost. Things we experienced or liked as children, and which seem trivial, because they belong to those early years, can be brought to consciousness, and their significance to our lives now can be shown by the dream examiner, whether it be the dreamer or a professional who understands the hidden meaning of dreams.

Freud, in " The Interpretation of Dreams," gives an illustration of how the mind can constantly revert to the past in dreams :

" A physician in the thirties tells me that a yellow lion, about which he can give the most detailed information, has often appeared in his dream life from the earliest period of his childhood to the present day. This lion, known to him from his dreams, was one day discovered *in natura* as a long-forgotten object made of

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porcelain, and on that occasion the young man learned from his mother that this object had been his favourite toy in early childhood, a fact which he himself could no longer remember."

(7)

HOW DREAMS ARE MADE

Everybody selects material from his own past in making his dreams, and according to a principle quite opposite from that of waking life ; for when awake we employ words and actions that are of direct importance to us, whereas, when asleep, the contrary is true. The unconscious mind, which is neither ethical nor particular, will be, even in its off times, of amazing frankness, extremely intricate and concealing in the choice and combinations it uses to represent its pictures. It mingles past and present, shifts from one scene to another with something like the effect of a moving-picture machine that is out of order.

This is the way of the mind in sleep, and an instance of the trouble it will take to hang meaning on an insignificant symbol can be illustrated

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by the dream of a ship, where the crux of the translation will lie in a tiny line of rust on the ship's side, and not in the ship itself.

The minute the unravelling of the pattern starts, it is a most interesting and astounding performance, for everything that is in any way related to the symbols of the dream means something to the interpretation.

Also, in everybody's dream there is always some connection or reference to the day that has just passed. This does not mean that we dream of the day just past, but that we take some of its thoughts or experiences to use in making the dream. We may make a whole dream about the experiences of the day just gone. Then again, there may be only a hint of it, the major part of the dream being taken up with a happening of several days, a week, or even years before. The woman who dreamed of the elephant on the big balloon had spent several minutes, the day before the dream, in a store examining with interest some carved Japanese animals, among which was an elephant. An idea of how the mind retains memories wholly forgotten is shown in a dream of Delboeuf, and

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reported by Freud in "The Interpretation of Dreams."

"He (Delboeuf) saw in his dream the courtyard of his house covered with snow, and found two little lizards half-frozen and buried in the snow. Being a lover of animals, he picked them up and warmed them, and put them back into a crevice in the wall which was reserved for them. He also gave them some small fern leaves that had been growing on the wall, which he knew they were fond of. In the dream he knew the name of the plant: *Asplenium ruta muralis*. The dream then continued, returning, after a digression, to lizards, and to his astonishment, Delboeuf saw two other little animals falling from what was left of the ferns. On turning his eyes to the open field he saw a fifth and a sixth lizard running into the hole in the wall, and finally the street was covered with a procession of lizards. . . .

"In his waking state Delboeuf knew only a few Latin names of plants, and nothing of the *Asplenium*. To his surprise he became convinced that a fern of this name really existed, and that the correct name was *Asplenium ruta muraria*, which the dream had slightly dis-

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figured. An accidental coincidence could hardly be considered, but it remained a mystery for Delboeuf whence he got the knowledge of the name *Asplenium* in his dream.

“ The dream occurred in 1862. Sixteen years later, while at the house of one of his friends, the philosopher noticed a small album containing dried plants, resembling the albums sold as souvenirs in many parts of Switzerland. A sudden recollection occurred to him; he opened the herbarium, and discovered therein the *Asplenium* of his dream, and recognized his own handwriting in the accompanying Latin name. The connection could now be traced. While on her wedding-trip, a sister of this friend visited Delboeuf in 1860, two years prior to the lizard dream. She had with her at this time the album, which was intended for her brother, and Delboeuf took the trouble to write, at the dictation of the botanist, under each of the dried plants the Latin name.

“ This favourable accident, which made possible the report of this valuable example also permitted Delboeuf to trace another portion of this dream to its forgotten source. One day in 1877 he came upon an old volume of an illus-

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trated journal, in which he found pictured the whole procession of lizards, just as he had dreamed it in 1862. The volume bore the date 1861, and Delboeuf could recall that he had subscribed to the journal from its first appearance.”

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THE ASSOCIATION METHOD OF INTERPRETING DREAMS

The method of lifting the layers of the mind, one by one, in the interpretation of dreams, is called association. By this is meant, as it is shown in the analysis of the dream which follows, given by Frink in “Morbid Fears and Compulsions,” that everything that can be recalled in connection with what has been dreamed, that is, everything the symbols suggest, will bring to light the hidden or inner meaning. Also, there is always some particular point or key in every dream that turns the lock in the door, and opens a sequence or completed story, like the associations to the mourning hat in the following dream of a young

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woman. The use of material from the day before is very clearly presented in this dream form.

“ ‘ I dreamed last night that I walked up Fifth Avenue with a girl friend. We stopped at a millinery store and looked at some hats in a window. I think that I finally went in and bought one.’

“ The analysis is as follows : When the young woman was asked what was suggested to her by a walk with the girl friend of her dream, she immediately thought of the occurrence of the preceding day. On this day she had actually walked up the same avenue with the same girl, and looked at hats in the same store window she saw in the dream. In real life she bought no hat, however.

“ Asked what came to her mind, the following occurred to her : On the day of the dream her husband was in bed with some slight illness, and though she knew it was nothing serious, she had been terribly worried and could not rid herself of the fear that he might die. On this account, when the friend in the dream visited her, the husband suggested that a walk with the girl might help her. After telling me this

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it occurred to the young woman that during the walk some mention was made of a man she knew before her marriage. When urged to continue, she hesitated, but finally said that she believed that at one time she had been in love with him. Asked why, then, she did not marry him, she laughed and replied that she had never had the chance, and then explained that the man was so well off and so far above her socially that she had always considered him out of her reach. . . .

“ I then asked her to think of buying a hat and relate everything this suggested to her. She then told me that she had very much liked the hats she had seen in the store and she wished that she could buy one of them, though she knew this was out of the question as her husband was a poor man. Evidently this wish is fulfilled in the dream, for in it she does buy a hat. But this is not all. She suddenly remembered that the hat she bought in the dream was a black hat, a *mourning hat*, in fact !

“ This little detail, hitherto concealed, when considered with the associations brought to mind, immediately gives the key to the interpretation of the dream. On the day of the dream

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the young woman had been fearful that her husband might die. She dreams that she buys mourning, thereby implying the fantasy that his death has occurred. In real life she had been prevented from buying a hat by the fact that her husband was poor. In the dream she is able to buy one and this certainly suggests a husband who is not poor. To answer the question of who this rich husband might be, we need only turn to the associations of the first part of the dream, i.e., the man with whom she had been in love. He, as she said, is well off, and as his wife she could buy hats as she wanted them. One may therefore conclude that she was dissatisfied with her husband, that she unconsciously wished to be free from him even at the cost of his life, and that she longed to marry another man who would be better able to supply her wants.

“When the young woman was informed of this interpretation, she not only admitted the truth of my conclusions, but gave a number of other facts in corroboration. The most important of these was that, after her marriage, she learned that the man whom she had considered above her was by no means as indifferent to her

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as she had supposed. This, as she had acknowledged, tended to rouse her old love for him and make her regret her hasty marriage, for she felt that if she had waited only a little longer she might have fared better.”

In this dream, if deeper layers of the mind had been lifted, it would be possible to learn what prompted the young woman to take the hasty step to marriage with the poor man, instead of waiting for the rich one. Unquestionably, the reason for her thinking of herself as unworthy of the love of the man she really cared for lay buried in the forgotten material of her child life, when for some unknown reason she had first thought of herself as a person of little consequence. Consciously, of course, she had no wish that her husband would die. In the dream she simply reverted to the childhood idea of death, when it meant a going away, a removal. Also, death in a dream may mean the passing of an unhappy condition.

Later on it will be shown how association can be made not only helpful in solving dream riddles, but as an aid to memory.

CHAPTER V

KEEPING IN TUNE WITH LIFE

(I)

WHAT'S THE MATTER WITH YOUR ENGINE?

WE live, for the most part, ordered lives. We are the creatures of habit. We get up at a certain time, attend to our work at a certain time, go to bed at a certain time. We expect to meet our schedules in a regulated fashion, and that the means of transportation which we use shall competently serve us.

If, for instance, man had made a go-as-you-please world for himself to live in, and did not care about establishing any system, trains would run whenever they came along, we would reach our places of business when we felt like it, and attend to all of our activities as we were inclined. It is safe to say that our lives would be in rather an upset condition, and that we would not live in the kind of country we do now.

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The slow people would drive to town in a rig behind a horse ; others would fish or play golf all the time, and nobody would vote on election day. Our children would refuse to go to school, and give us no end of trouble. When they grew up, all they would know would be what they had been able to take in by the way. It is a disorganized picture.

Now, what keeps this world of ours in order is the mind of man—his high-powered engine. He can make it do a great many things by pressing the spark-plug or imaginative power of this mind. When he does not take care of his engine, or some accident happens to it, he must put it in order, as he does when he has trouble with the engine of his motor-car ; but—and this is important—just as some motor-cars have better engines than others, so some of us have better working mental engines than others ; and as you might repair with profit a poor engine in a motor-car, so you can make repairs in the engine of a man.

“ But why should there be anything wrong with my engine ? ” you may ask. To that there is only one reply : that it is a question everyone has to decide for himself. There are a few

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implications, brought to light by dream interpretations, which show that we are, perhaps, not all in as good repair all of the time as we might suppose. There may be trouble all the way from slight maladjustments to total wrecks.

(2)

COMPLEXES—GOOD AND BAD

Take, for example, this exaggerated case. A man feels compelled to remain in one room of his house. He is afraid to go out unless someone goes with him, and then only in certain directions. This man, you will see, is imprisoning himself as securely as if he were in gaol, and is making neither a usual nor a successful adjustment to his life. It is clear to anyone that he is a victim of what are called "complexes," and that the secret of his trouble can be found in his dream; the cause of what is stalling his engine.

These complexes are in all of us. To a certain degree they are necessary to the normal person. They began in early childhood, when the world was to us something like the picture presented above: a go-as-you-please place.

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Children have no idea of system until it is taught to them, but while they must be taught they do their own immature thinking; and with no experience to guide them, are apt to interpret wrongly what is told them. No one can determine with absolute exactness what a small child may take in, what it may think, or how it may react to any kind of teaching. Here is an example of a child's understanding. A little girl was heard singing lustily,

*“ My country 'tis of thee,
Sweet land of liberty——”*

When asked by her mother to explain the meaning of the word “ liberty,” the child replied that it was the kind of tea they threw overboard at a tea-party.

Inevitably what are called complexes are formed in child life. A complex is a group of differing ideas and feelings that collect around a person or object; in other words, a conflict. Found in every child is the father and mother-complex, which is made up of the two-sided emotions of love or dislike for one parent or the other, or for those who stand in their places. The child thus gathers a great mass of

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memories, thoughts and emotions which he associates with this parent or object.

Others of our early complexes are the product of the family life, and belong to childish jealousies, ambitions, loyalties, or to indistinct impressions of things wonderful and mysterious.

(3)

THE FATHER-AND-MOTHER COMPLEX

These baby complexes or fancies will only impede progress when they are too freely carried over into grown-up life. The healthful existence of the child depends on its giving and receiving love, which must be given to and received from the mother and father. It is the point, so to speak, from which its life evolves. But sometimes a person clings to a father complex after he is grown until it dominates him; that is, he practically lives in it to the extent of doing everything exactly as his father always did; or he behaves throughout life as though he were responsible to a hard and severe father for every action.

This kind of person has not found out how to

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be himself ; he is an imitation, and often cannot look into the future, but only into the past. He remains a child. A father complex, however, is frequently recognized by the person himself sufficiently to release him and give him independence. This attitude is often shown in dreams, either of independence—to be rid of the father—or of being thwarted, which is being a child again.

A young girl, at the age of twelve, began to imitate her mother in everything. At eighteen she had discarded all her companions of her own age and spent her time with her mother and her mother's friends. She lived entirely in this identification of her mother until she was about twenty-two, when an older woman friend said to her suddenly : " Stop being your mother, and be yourself ! " Thereafter, she ceased slavishly copying her mother, and allowed her own individuality to grow.

A complex of this sort is a detriment when it is carried too far, as it may unfit a person to take his or her real place in the world. The father and mother should not continue unquestioning authority and control after the sons and daughters have ceased to be children. The individual,

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in possession of his own personality, gains strength and force thereby. That is, the young man or woman falls in love with someone of the opposite sex, finds the work of activity that will bring out the best self-expression, and obtains a sufficient return to make life happy and comfortable.

When you see a young woman so held down by fear of her mother's disapproval that she is afraid to talk in her mother's presence, or afraid to be independent, that daughter is still acting as a child, still giving obedience as a child, and standing in her own progress. But it is not too late, even then, to make a successful change by marrying, or leaving home to take up work that will release her own individuality for greater expression. A situation of this kind often starts conflicts, which may be apparent in dreams.

(4)

OTHER COMPLEXES

You often hear it said that a man has a "complex" concerning his business or his profession. This may be called a good "complex," though

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it will not prevent his being thought biased by other people, even if he is honoured for his accomplishment. It is advantageous to accept an idea from the remark of Alexander the Great, that, "there are always more worlds to conquer," and strengthen good and interesting complexes, compulsions, resistances, etc.

What might be called a simple illustration of good and bad complexes, or in this case compulsions, can be demonstrated by two types of men. The first man feels compelled to arrive at his office exactly on time, to put through the work of the day with a thrill, and to continue to do this with joy in his progress, year after year. That is a good compulsion. The second man feels compelled to rise without alacrity, and to arrive late at his office because he must count all the cracks in all the paving-stones on his way. This is a bad compulsion, for this man is not displaying interest in his work or expression, and to be an authority on paving-stone cracks in one area is of no benefit to himself or anybody else.

A man with an overpowering complex, even if it is a good one, will frequently find himself at a loss when it is pushed out of the limelight by another's equally strong interest. When

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this happens, if he has nothing to offer to the discussion, he gets what is called an "irritability" complex.

Nicoll, in his book "Dream Psychology," gives an entertaining picture of this. He says: "If a man with a large social complex goes out to dinner and finds that the conversation is dominated by a professor who explains the difference between the skull of the chimpanzee and the skull of the palæolithic man, it is only natural that he should get irritable. He has no comparative-anatomy complex through which he can express himself. His outflow of interest is checked except through the channel of his food. He therefore devotes himself to eating in his endeavour to drain off part of his tension, while the other part manifests itself in him as irritability.

". . . His irritability is caused by the fact that a certain outflow of interest is balked. Expression through the social complex is checked by the professor's conversation. But for the professor, the environment of the dinner-party is favourable to an egotistical expression, in the form of a personal success with the other guests. . . . We can see that one explana-

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tion of irritability may lie in the existence of a complex which the environment stimulates, but cannot satisfy. . . . This may appear obvious, but it serves to illustrate one aspect of complexes. It affords a rich field of interest to anyone . . . to study outbursts of irritation in the light of complexes."

Now, the reason for complexes goes far back in life, and when they become disturbing, the unconscious mind endeavours to relieve us in dreams from any annoyance they may bring.

Take the case just quoted, of the man with the social complex. Suppose his irritability complex had been so intense as to induce a dream that fulfilled his desire for social achievement. He might have accomplished this by dreaming of the professor with the head of a donkey, and with all the usual fantastic trappings of the dream, which, however, he would not understand until they had been translated. The translation would not only tell that his wish to excel as a social light had been gratified, but if enough layers of his mind were lifted, the reason why he added irritability to his social complex would be discovered, with the profit to himself of its ultimate removal.

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(5)

THE EGO IDEAL

It is difficult for most of us to attach much importance to our childhood. It is more or less as if we were talking about other people, especially when we speak of those things that have been told to us of the days when we were very young. Few people can remember the time previous to the third year. We can remember, however, when we first made a code of life for ourselves, when we determined what was right and what was wrong, and set a standard to live by. This is called our ego-ideal or conscience.

We desired at that time, more or less, to be possessed of traits and qualities we did not have, or, perhaps we set some form in our minds of a goal to be reached later in life, and with all this went the finest thoughts and feelings of which we were capable. We were helped by our parents to set up this ideal; first, as little children in a merited fear of punishment, and then, as we grew older and away from parental control, in a fear of our own disapproval, or that of our parents or friends.

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Then, when things came up in our lives that we wanted to do but could not sanction to ourselves, a war arose between the desire and the fear of our own disapproval, which created what are known as conflicts. When these conflicts became very pronounced, we dreamed about them, as in the nightmare, or in any distressing dream that wakened us. A conflict really identifies a person with his conscience. "My conscience won't let me do that," is a familiar phrase to all of us, and used as a decision, it is the end of the situation at issue, but not of the conflict, because if there had not been any conflict there would have been no need for the decision.

Conflict is also resistance, and conflicts and resistances, helpful and otherwise, are found in all normal people, to a greater or less degree. It is only, as with complexes, when they are over-emphasized that they cause trouble in a state of illness. They may, however, cause the kind of trouble to the well person—lack of decision, procrastination, etc.—that is a hindrance to his achievements, and come to light in disturbing or anxiety dreams.

A woman who accepted some work because

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she needed the money it would bring, found, after beginning it, that her resistance to it was so great that she could not continue it. She could not fathom the reason for this, for there was much in the work that interested her. A little while ago we would have said that the work was not "suited" to her, in spite of the fact that she did it very well; but we know that it was not the work, but some conflict, some resistance that went back into early life and displaced her wish to do the work. If her dreams had been translated, she could have found out the cause, and might have kept her job.

Sometimes, when we know them, the reasons for conflicts appear so ridiculous and insignificant that we are amazed to think that they could have disturbed our lives. A woman who always had had a great fear of kittens dreamed one night of a kitten that walked up to her and pushed her away. On analysing the dream she found this meaning in it: When she was a year and a half old, a younger sister had arrived, who then, and for years thereafter, was called "the little kitten." These words and their relation to the supplanting of herself had left their indelible mark of infantile jealousy, which the association

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work uncovered. As a child she had never been conscious of jealousy of her little sister, but she had expended this feeling of dislike in a fear and abhorrence of kittens. This fear had deprived her of much enjoyment, as she could not remain in any place where these unoffending animals happened to be. When she realized the meaning of the conflict, now so many years past, she could only laugh, and she was for ever released from it.

To "know thyself" is not an easy task, though a very absorbing one, and dreams, in themselves, are not only escapes for conflicts, but through their interpretation supply us with escape into new lives and new conditions.

(6)

WHY WE GO BACK TO CHILDHOOD IN DREAMS

Children, who are often called little savages, live chiefly through instinct and not by reasoning. There is nothing in the infant that resembles what in the grown person is called self-control. The infant tries to gain his wishes by crying for what he wants. It is his only

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means of gaining attention. He is without shame, without disgust, without morality. As he grows into the period where he can walk and talk, he has further means at his command with which to make his wishes known, and he sees nothing destructive to himself or anybody else in pulling something like the telephone instrument forcibly upon his head. He wants what he wants when he wants it. He is a creature of the moment ; the hurtful contact with his head will be " forgotten," as we say, but is implanted in his unconscious mind to come up at some future date in a dream, perhaps signifying something he wishes. In other words, it has been established as a kind of symbol.

The small child has no motives beyond his immediate desires, and neither time nor space means anything to him. His first awareness of a distressing reality frequently comes with the advent of a new brother or sister. His feeling—he cannot reason—tells him that the new arrival, like himself, is a small being, and therefore an invader of his world and inalienable right to all the love of his mother and father. His jealousy is aroused, and because his suffering is so keen and not understood by himself, the child uses the

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only means provided by instinct for his own self-protection in the love of his parents, and wishes death upon the new-comer. He knows nothing of death except as a removal, a going away, and he wants the interloper out of the way at any price.

One small boy of two years, upon being shown his new brother, at the first glance said : " Feed him to the horse," and was quite insistent about it. A little girl, likewise two years old, was equally jealous of a baby sister, and tried to tumble it out of the bassinet. In a family of four children, two boys and two girls, a common wish expressed frankly by first one and then another, was : " I wish you were all dead, and I was an only child !"

This is the infantile death wish in its primitive terms, which goes on in the dream life of the grown-up, as an old reminder of this early period. It is found in the unconscious mind of every child, though it does not always come into the conscious mind, nor is it by any means always expressed in speech, even in the infant years. But when the child grows older and has grown to love its brothers and sisters, this wish caused by unhappiness in the supplanting of

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himself by younger members of the family, and suppressed, is often shown in the nightmare. This will be discussed under "Typical Dreams."

As we grow older and conform more easily to the wise restraints and restrictions of our civilized life, we do not react to our surroundings as we did in the infant savage state, but our unconscious minds have kept all of our infantile impressions and experiences perfectly intact. It can produce them in dreams, and try to fulfil any childhood desires that have never been gratified or explained. This is frequently the answer to the recurrent dream. The unconscious mind continually attempts to fulfil a wish that is so far back we can neither remember it nor get rid of it—like the kitten dream. At the same time, in these recurrent dreams, we save ourselves by lessening the tension a little with each repetition of the dream.

CHAPTER VI

LIFE AND LOVE

(1)

LIFE

THERE are two instincts that have always concerned people, and always will. One is the instinct for life or self-preservation (protection), and the other is the instinct for love or self-perpetuation (race preservation).

The life-preservative instinct we might call "hunger," as this is the original driving-power for all our efforts. This may seem a low sort of motive, but we are trying to trace our actions back to their earliest beginnings, and none can deny that hunger is the first demand made upon man. At birth, the child is put to sleep—warm and dark—and if he is comfortable is likely to awake only because he is hungry. When he is fed he sleeps again. This most primitive desire is satisfied for him up to a certain

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time, when he must begin his own efforts to get his own food, and which comes with the appearance of teeth. It is then time for him to live individually and not from his mother. Little by little he learns to find his own supply, and when the child reaches maturity, he is able to make his own living.

This is the way with man, but with the lower animals the time of independence comes much earlier. The more unprotected young things are, so much more numerous are they produced. Fish lay eggs by the million and leave them to the mercy of a careless Mother Nature, with the result that very few survive. Numbers grow smaller as we ascend the scale until man, as a rule, produces only one weak offspring in a long period of time. We must fight for this life if the race is to go on.

The baby has less adaptation to his surroundings than a baby of any other species, but still the spark of self-preservation is there to grow stronger with the years. A little baby cannot get what he needs, as a newly-hatched chicken can, but he can make his wants known. His cry is a sign of hunger, which is the other word for the self-preservative instincts.

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It is this same cry of hunger that has impelled man forward to many of his greatest attainments. Doubtless in the beginning he was a solitary creature or dwelt only in an armed neutrality with the other males around him. He would fight till death if his two rights were encroached upon. These were his food supply and his mates. As intelligence glimmered and grew stronger, he discovered the protection of numbers. When armed only with stones or spears of wood, it was easier for groups of men to kill animals for food, than for one man alone. His hunger drove him to band with others for mutual benefit. Then protection from other bands became necessary. His hoards had to be beyond the reach of others to whom might was right. So gradually, up the ladder of progress, came man, step by step, urged on by his hunger or instinct for self-preservation.

It is quite easy to see how thus the instinct for self-protection was implanted in early generations, why the savage carried a spear, and why when men became a little more civilized they built walls around their homes and towns to keep off marauding tribes. This instinct prevails to-day, in a more civilized and non-hostile

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form in our devices for public and private safety, which are our outward and visible signs of protection for the mass and for the individual.

To these outward and visible signs we have given great care, and it is through our mental advance over the savage that our comforts, conveniences, and luxuries have come to pass.

Even yet the final basis of all wars is our food supply. Primitive man was frightened when his store was threatened. Nations repeat this, unconsciously perhaps; when one power grows too great, the old fear seizes us again and wars result. No nation avows that it goes to war because another nation may usurp its grain, and we do not admit that our primitive jealousy of each other is still within us, but the old patterns still show in our dreams. There is a hint of it perhaps in every dream of struggle.

The first fight is always for food. This has left indelible traces in man's unconscious mind. We have seen how the attitude of one nation to another reflects the ancient hostility of man to man. This feeling has been transferred to a group and away from the individual. It is easier on our conscience to kill in masses than singly; but still the idea lives on, and while it is no

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longer profitable or allowable to slay a competitor with a stone or a piece of wood, we may still wish to "get him out of the way" and fulfil this wish in a dream of combat and of victory.

This relieves a very natural tension, and we are then free to join in mutual work and effort. If we had not this protection of the dream life, it is possible we should not have gone far towards the achievement of the present day. In this regard our mind engines have served us well.

(2)

LOVE

Self-perpetuation or race preservation, the wish to leave descendants behind us, we might call "love" or "sex."

How many are thinking of those who will come after them : how many in the twenties are considering children, grandchildren, and great-grandchildren? Even in the thirties and forties there appears to be little thought concerning the individual as an ancestor, or as a successor to a past ancestry.

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This all seems unrelated to life and love as we know it in general, but it is the ever-present instinct with which we are dealing, and which is not as remote as it sometimes seems. Wakefully, we may not perhaps be so keen to project ourselves in progeny, and we may not be in love, but who will gainsay the attractive power of loving and being loved, the force of it in drawing two people together, and the natural keenness for a home which eventually includes children?

As no one can deny that love plays a great part in the lives of everyone, and as every thought, every word, every feeling in regard to it is for ever impressed on our unconscious minds, together with the race instinct, it is not to be wondered at that a very large amount of the dream life is concerned with love.

If everyone's childhood were without fear, and if his love were satisfied, there probably would be no symbols in our dreams. They would all be delightfully frank, and free from complexities; and if everybody fell in love with the right person and lived happily ever after, if everyone had overcome all difficulties, such as a woman's knowing which one of two men she

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loved most, or a man's recognizing security in his wife's love, existence would be one long paradise.

This does not mean, notwithstanding this lack of paradise, that those dreams which have to do with love now are not pleasant. Many of them are extremely so, because we fulfil in them what has been denied us in real life. The value of knowing what they mean is often a help to finding the living person in an actual world. Then, too, dreams often show why a marriage is an unhappy one, and the translation may show that a means of adjustment could be found without an exchange of mates.

The next dream, that of a young woman, tells how her unconscious mind reacted to two lovers. In real life she liked them both, or thought she did, well enough to give some time to making up her mind between them, but the faithful storehouse, which is an honest and unvarnished reporter, in the dream gave her an earnest warning of which she took heed.

She dreamed of a bunch of flowers—flowers are one of the symbols of love. She saw in the dream a bunch of blue and pink metal flowers. At first, in the dream, she thought them quite

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beautiful, but on closer examination they looked more artificial than real and filled her with distaste. They vanished, and a bunch of wild asters in a field took their place. These she looked upon with equal disfavour. Her associations with the metal flowers pointed to the rich lover, and the asters to the poor one, for their colour, which was lavender, in waking life signified poverty to her.

The interpretation showed clearly that she was in love with neither of the men ; that if she married the rich one, it would be only for his money, and that she did not want to marry the poor one, because she did not care enough for him to share his simple country life. She fulfilled her wish in the dream by discarding them both, and in reality by waiting until the right man came along.

A young man also dreamed of flowers. In the dream he went into a florist's shop to buy a bouquet for his wife, who was a widow when he married her. The flowers were perfectly fresh until he got them out of the shop. Then, when he looked at them, they were drooping and wilted. The translation made plain that he held an intense jealousy of his wife's first husband ;

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the flowers symbolizing, in their fresh state, that the first husband had had the first or fresh love, and he himself only the second or wilted love.

The desire for self-perpetuation, therefore, has to do with love ; both the desire to give love and to receive it. We are first conscious of it in childhood in the love of the father and mother. Boys, as a rule, feel the first love for a woman in their mothers ; girls feel the first love for a man in their fathers ; if the parents are dead or absent, this love may be given to those who take their places.

This is true of all children until they reach the state beyond childhood, when a transference is made to a member of the opposite sex outside the family group. Many a man marries a woman who has some of the characteristics of his mother, or who is a mother type ; and a young woman often weds a man who bears some likeness, in her mind, to her father.

It is well to remember that the love instinct makes up a great proportion of our dream activity ; that everyone in seeking happiness hopes to attain it through his own love ideal.

CHAPTER VII

TYPICAL DREAMS

DREAMS are not intended to be understood. The censor takes good care of that by its mixture and use of every kind of thing it can muster. While it is a helpful screen, it is by no means a rigid one, and often it gives us an inkling that there is more in our dream lives than appears on the surface. It does this in recurrent dreams, and in what are called typical dreams.

Typical dreams are those which are common to almost everyone. That is, there are certain dreams which appear at some time or other in the lives of most people. While in a general sense these dreams have what might be called a common denominator, the actual interpretation differs with the individual.

(I)

FLYING AND FALLING DREAMS

Two very usual typical dreams are the flying and falling dreams. The sensation of flying and

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falling belongs to the race consciousness. The flying dream goes back to the time when our prehistoric ancestors slept in trees for protection. It also signifies an escape from reality, a pleasure and delight in overcoming an unpleasant situation. In waking life, the words "If I could only fly," gives a suggestion of this longing.

The falling dream, which goes back to the same time, is founded upon the survival of the species, as shown in those who caught themselves in the act of falling and continued to live.

A common game with little children is to toss them in the air, to tell them they are flying, and with this is imposed the idea of fright and a thrill, especially when they are caught just in time to prevent a fall.

Flying and falling dreams start with children in early life, and have their source in the infant memory, but they can, and do, go on indefinitely in the lives of grown-ups. To fly, then, in a general sense is a pleasant sensation, and means a wish for freedom; liberty to escape from the conventions which chain us down; and to fall means a feared or disastrous action. When people succumb to temptation, we say they "fall."

Typical Dreams

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TYPICAL DREAMS OF CHILDHOOD

Typical dreams of childhood, which are often repeated in later life, are those of burglars, robbers, ghosts, being rescued from savages, etc., and are the wishfulfilment of being saved and protected by the father. A girl, when seven years of age, was in the habit of inducing a dream that she was pursued by savages, because it always woke her and gave her the opportunity to call her father. After she grew up, she recognized the fact that the sole purpose of this dream was to gain for herself exclusive attention from her father. At midnight, her peacefully sleeping brothers and sisters were safely out of the way.

Another typical dream is that of finding oneself in scanty raiment upon the street. The dreamer is embarrassed, but not the spectators, of which there are usually a good many. This dream, too, has its beginning in childhood, when little children upon being undressed romp and play, unfettered by any thought of embarrassment. The removal of the garments gives exhilaration and a sense of freedom. We wish

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to cast away the dress of civilization and act naturally, like the naked savages, independent and free from parental control.

In adult life, this experience is repeated in the dream, but the idea of what is correct in attire and conduct has long since become established, and the dreamer, while still wishing a sense of freedom, covers it in the dream by his own discomfort, but obtains his wish in the lack of interest from the onlookers. In other words, the uninterested spectators symbolize a secret, and this is explained by the fact that while the dreamer is on the street in unconventional attire, he is practically invisible, doing as he likes with no one the wiser.

Dreams of water usually bear some relation to the fancies related to birth, and so symbolize the mother. One birth dream is fear of remaining under water, and another, fear of passing through narrow passages. Climbing in dreams, stairs, cliffs, mountains, etc., has many meanings according to the dreamer ; but in one sense more or less typical, these dreams may be called dreams of ambition, or the overcoming of difficulties. They represent the ambitions and wishes children have which are unfulfilled.

Typical Dreams

Jung, in "Analytical Psychology," gives this dream of a patient of his, and its interpretation. " ' I was going up a flight of stairs with my mother and sister. When we reached the top I was told that my sister was soon to have a child. '

" I should state in advance that the young man had finished his course of study at the university a few months previously ; that he had found the choice of a profession too difficult to make, and that he thereupon became neurotic. In consequence of this he gave up his work.

" The young man's associations with his mother were as follows : ' I have not seen her for a long time. I really ought to reproach myself for this. It is wrong of me to neglect her so. ' *Mother* then stands for something which is neglected in an inexcusable manner. I said to the patient : ' What is that ? ' and he replied, with considerable embarrassment, ' My work. '

" With his sister he associates as follows : ' It is years since I have seen her. I long to see her again. Whenever I think of her I recall the time I took leave of her. I kissed her with real affection, and that moment I understood for the first time what love for a woman can mean. ' It

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is at once clear to the patient that his sister represents 'love for woman.'

"With the stairs he has this association: 'climbing upwards; getting to the top; making a success of life; being grown up; being great.' The child brings him the ideas: 'new born; a revival; a regeneration; to become a new man.'"

It is clear in this example that the stairs in the dream were a symbol of overcoming difficulties, and the ascent significant of an ambition to succeed.

(3)

ANXIETY DREAMS

The dream that is disturbing no matter what kind of pictures it presents, is called an anxiety dream. It is shown in the dreams of impeded action; such as standing still and being unable to move, or trying to perform some task which cannot be done; in meeting one obstacle after another; not being able to reach the motor-car or train that is about to start.

This type of dream means failure of accomplishment, and may have to do with the

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dreamer's personality or with his active life. In this dream the wishfulfilment is found in the repeated attempts to catch the car, thus showing the conscious desire to display tenacity, or to be worthy of a recognition not given to him in waking life. Beneath, there is an unconcious feeling of inferiority ; an inability to overcome obstacles.

The shell-shocked victims of the war were subjected to the most intense anxiety dreams, for even in sleep the keenness of memory weakened the resistance of the censor to such an extent that the form of the dream brought back actual and terrible experiences of the war days.

(4)

DEATH DREAMS

One has naturally a feeling of abhorrence at the thought of murderous intent even in a dream. " No one would dream of such a thing ! " is full of meaning here, but often the words : " I wish so-and-so were out of the way, " or some even stronger expression, are spoken in jest. The speaker has no idea that he is registering these

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words in his unconscious mind as a wish, and that the unconscious mind, which has no sense of right or wrong, and no ability to make distinction between what we do and what we do not mean, goes ahead and endeavours to supply these wishes in the dream.

This is the idea of the death or killing dream, and it goes back, as stated elsewhere in this book, to the infant years and infant jealousy. The child outgrows his jealousy or dislike for certain members of his family, as far as he knows he has these feelings, but even in childhood these wishes are repressed and do not show anywhere except in the dream life.

Take the case of a certain family, two members of which, twenty years ago, wanted to make a trip to Europe. They could not, or thought they could not, go abroad while a certain great aunt, who made her home with the family, lived. She had her own comfortable income, could do anything and go anywhere she liked, and by no means added to the joy of the family life, as she was an old-fashioned despot.

The idea, no one knew when it first came into existence, or how it gained weight, was that until Great-Aunt Martha died there could be no

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trips to Europe. Finally, one of those who wished to go abroad dreamed of her death, saw its absurdity, and perhaps its real meaning also, and said that as they really did not wish Aunt Martha to die, they might as well go at once.

Nothing was known of death wishes in dreams in that day, but here is the death wish stated clearly. The family was quite innocent of evil intent. They were submitting to the protection of the great aunt, at the same time unconsciously wishing her dead, and setting a trip to Europe as the reward and release in her demise.

Often a death dream may be translated like this: The dreamer fears the death of someone loved on account of the suffering he knows it will cause himself, and he gets it over—goes ahead with it, and fulfils the wish in the dream to soften the sorrow. This is likely to happen in cases of approaching death.

Death dreams are likewise anxiety dreams, and may result upon interpretation in something quite other than an actual death wish.

There is no reason to become excited because one has a death dream—they come to everyone in some guise or other—unless, of course, a person has an uncontrollable impulse to go and

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actually perform the act of murder. No one, however, but a moral idiot ever thinks of doing such a thing.

If one is anxious in dreams it is time to prune the garden, and look into the circumstances of one's life. By changing the state of mind, one changes events. There are many ways to grow up, aside from attaining size and stature. The unconscious mind in one sense has no morals, but in another it is very moral indeed, for it tells us in the dream hidden things about ourselves, and when we understand what to do with this material, we can offset disturbances that arise from our forgotten past.

(5)

THE NIGHTMARE

The nightmare is particularly related to children, and is based on jealousy, sometimes of the father, sometimes of the mother or younger brothers and sisters, or persons who are part of the family life. It is an intense form of killing dream which the whole nature of the child resists. It comes to him as a fantasy of great

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horror because he is not far past the period when he dreamed directly of what he wanted, and the censor, therefore, does not bar the real meaning sufficiently. His defence, the censor, being weak, he usually wakes to be saved the agony of knowing what he has been actually dreaming about. If the child does not wake, or is not wakened, his suffering is much more acute.

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THE SUICIDAL DREAM

The suicidal dream is an inversion of the death wish. That is, the dreamer shocked even in sleep at the idea of a death wish finds release in the dream by committing suicide, or turning death upon himself. This might be called a conscience dream as coming from that state of upright adjustment to a civilized world in conflict with the primitive desires of a long-ago ancestry.

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DREAMS OF CONVENIENCE

There are dreams that are called dreams of convenience. Freud, in "Interpretation of

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Dreams," reports an amusing dream of a kind that has happened to almost everybody. "The lodging-house keeper with whom a young colleague of mine was living in the neighbourhood of the hospital had strict orders to wake him on time every morning, but she certainly had a lot of trouble when she tried to carry out his orders. One morning sleep was particularly sweet. The woman called into the room: 'Mr. Joe, get up; you must go to the hospital.' Whereupon the sleeper dreamed of a room in the hospital, a bed in which he was lying, and a chart pinned over his head reading: 'Joe H.....cand. med. 22 years old.' He said to himself in the dream: 'If I am already in the hospital, I don't have to go there,' and turned over and slept on. He had thus frankly admitted to himself his motive for dreaming."

Freud gives another dream of convenience that shows how a wishfulfilment may be very clear in the dream, and which almost must have its counterpart in the dreams of many persons. He says: "There is a dream which I can cause as often as I like, as it were, experimentally. If in the evening I eat anchovies, olives, or other strongly salty foods, I become thirsty at

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night, whereupon I awaken. The awakening, however, is preceded by a dream, which each time has the same content, namely, that I am drinking. I quaff water in long draughts; it tastes as sweet as only a cool drink can taste when one's throat is parched, and then I awaken and have an actual desire to drink. The occasion for this dream is thirst, which I perceive when I awake. The wish to drink originates from this sensation, and the dream shows me this wish as fulfilled. . . . If I succeed in assuaging my thirst by means of the dream that I am drinking, I need not wake up in order to satisfy it. It is thus a dream of convenience. The dream substitutes itself for action, as elsewhere in life."

(8)

THINGS THAT STIMULATE DREAMS

A great many people think that the dream is caused by indigestion or overeating. Too much food may give a person an uneasy feeling, and too much nerve-stimulating drink will weaken the resistance of the censor, and allow the unconscious mind fuller play in unrestful dreams, but

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the food is only a stimulation to dreaming, not its cause. A sense of hunger may just as well produce a dream with food in it, like the dream of a man in the tropics, who eats ice-cream in the dream fantasy, fulfilling his wish for something cool, and so preserves his sleep.

The eating of the ice-cream, which he probably longs for, is in one way a wishfulfilment, but the real or inner meaning is hidden from the dreamer in the symbol of the ice-cream. It might, however, be explained as a longing for his own home and family, from which he is separated.

You might ask why he couldn't dream this directly, but the answer is that the censor will not cause him any more unhappiness in sleep than it can help. As his means of livelihood have taken him to the tropics on account of his home and family, if he did dream directly he wouldn't be much good for his job.

The reason we forget many of our dreams, and that others are imperfectly remembered, is because we have, as a rule, dreamed about things we do not wish to recall in waking life—sometimes they would be troublesome, sometimes stupid—and when they are brought to us

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in the distorted shape of the dream, there is no added incentive to hold on to them. Very often they are like a lot of impressions and experiences of every-day life, not particularly interesting; not worth remembering. Sometimes they are vivid, like Nebuchadnezzar's dream, but even then elude us. Again, hazy and shadowy dreams will be recalled.

There is another reason, too, why we forget dreams. Most of them are single experiences—everyone can remember recurrent dreams—with little sequence. You can read and remember quickly the words of a popular song when it is clearly printed, but it would not be so easy if the words were twisted and mixed, which is the position of the dream when it reaches us.

Noise from a passing fire-engine may register in a dream as the clang and clash of battle. An alarm clock may produce the fantasy of chimes or wedding-bells. A light may bring an intense colour into the dream. These outside stimulations only activate the material that comes from the unconscious mind, but they are not the causes of dreams.



CHAPTER VIII

DAY-DREAMS

(I)

TWO KINDS OF THINKING

THERE are two kinds of thinking : Reality thinking, and pleasure thinking.

Reality thinking keeps us in touch with the world. It solves our daily problems, centres attention on our duties, takes care of, in fact, all those things that make up an ordinary everyday existence. Without it we could not adapt ourselves to our activities and surroundings, could not accomplish what we have set out to do. It finds its expression in words, conversations, etc., but it has one disadvantage : it brings fatigue, both bodily and mental, in its train.

Pleasure-thinking is just the reverse. It is not concerned with problems of any kind, and is done more in pictures than in words. It derives

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its name from the fact that it does not tire, and that by it we may allow our minds to go forth in any kind of vision or fancy we please. In a fraction of time, we can traverse the globe and return with all the thrill of actuality while sitting in an easy chair at home.

Pleasure-thinking releases us instantly from anything unpleasant that may have happened during the day. It does not have to produce results as reality-thinking does ; but while, as a rule, most of it is idle thinking, it can be made of direct importance to us in our lives.

Day-dreams and pleasure-thinking are one, and day-dreams are similar to the dreams during sleep, in that they have a hidden meaning, and may be translated in the same fashion.

For example, a young man on a small salary indulges in the day-dream of a house he would like to build. He sees it before him completed, and himself at work in the garden. He may have no conscious thought in his mind at that moment of getting married. He may not even know a girl he'd like to marry. His imaginary picture is a pleasant release from contemplation of things he can not afford, and therefore brings him the fulfilment of his wish to pass success-

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fully a financial barrier. But the proof of what he is really dreaming about comes, when, in a very short time, he meets the right girl and marries her. The home and garden were merely symbols of the love he was looking for.

When one has a knowledge of the many ways in which the unconscious storehouse works in its drives toward life and love, one can construct day-dreams to bring forth known wishes. This is the only form of the dream that can be said to have any *conscious* bearing on our fortunes. The dream at night affects us *unconsciously*; in the day-dream we may choose material and objects at will.

The only day-dreams that are not of any value are those in which the mind is allowed to wander in fantastic fashion, where one becomes, in imagination, an exalted being lauded for visionary greatness. This kind of dreaming is akin to that of the neurotic, and means that this kind of day-dreamer is not making a successful connection with his life, and that he will be inevitably, if he is not already, a dependent on someone who is facing life and reality.

You cannot govern the unconscious mind in

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sleep but you can put a break or stabilizer on the waking one.

Reality-thinking establishes our usefulness to a waking life. Pleasure-thinking is not commonly supposed to meet that end, because, for the most part, it disappears like the smoke of a cigarette sent forth in lazy spirals that dissolve in thin air. But over and over again day-dreams have come true, have proved that the fantasy has lived to great purpose in all the arts and products of human endeavour. The flight from New York to Paris could never have been accomplished without its previous day-dream.

Now, everything we have at our command to use in making a successful present and a happy future lies in what is *behind* us. We cannot work with any kind of object that has not lived as a previous thought, which is in itself a combination of other thoughts. We cannot construct a new kind of building material, or make a new shade in colour, without first using the substances of old building matter, and old tones of colour, in a new way. We may add something which has never been added before ; but we have to work with what we *already know*,

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or with what is of the past, to project endeavour into the future.

By the same token, we cannot go forward in new ways with the mind except by making new combinations out of the old mind material. The difficulty has been that this whole process is new to us, and we are only just coming to the place where we are beginning to understand how vast a supply of this old material is tucked away awaiting new uses.

Successful day-dreaming would inevitably lead to successful night-dreaming, because in a satisfying self-expression there are fewer tensions to be released in sleep. It was said of a very successful man that he made all his day-dreams count. He formed his pleasure-thinking around some thought or idea which later could be made of benefit to himself or his work. It was a matter of training. He recognized the fact that his power for the future lay in the intelligent use of the material of the past. Any-one who wishes may make a new entry into what lies ahead.

Beatrice Hinkle, in "The Re-Creating of the Individual," gives a day-fantasy of a great chemist, which produced important results in his

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life and work : “ One beautiful summer evening I was riding on the last omnibus through the deserted streets usually so filled with life. I rode as usual on the outside of the omnibus. I fell into a reverie. Atoms flitted before my eyes. I had always seen them in movement, these little beings, but I had never before succeeded in seeing their manner of moving. That evening, however, I saw that frequently two smaller atoms were coupled together, that larger ones seized the two smaller ones, that still larger ones held fast three and even four of the smaller ones, and that all whirled around in a bewildering dance. I saw how the larger atoms formed a row and one dragged along still smaller ones at the end of a chain. I saw what Kopp, my revered teacher and friend, describes so charmingly in his ‘ *Molekularwelt* ’ ; but I saw it long before him. The cry, ‘ Clapham Road,’ waked me from my reverie ; but I spent part of the night writing down sketches of these pictures. Thus arose the structural theory.

“ It was very much the same with the Benzene Theory. During my stay in Ghent, Belgium, I occupied pleasant bachelor quarters in the main street. My study, however, was in

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a narrow alley-way and had, during the day time, no light. For a chemist who spends the hours of daylight in the laboratory, this was no advantage. I was sitting there engaged in writing my text-book ; but it wasn't going very well ; my mind was on other things. I turned my chair to the fireplace and sank into a doze. Again the atoms were flitting before my eyes. Smaller groups now kept modestly in the background. My mind's eye, sharpened by repeated visions of a similar sort, now distinguished larger structures of varying forms. Long rows frequently close together, all in movement, winding and turning like serpents ! And see ! What was that ? *One of the serpents seized its own tail* and the form whirled mockingly before my eyes. I came awake like a flash of lightning. This time I spent the night working out the consequences of the hypothesis. If we learn to dream, gentlemen, then we shall perhaps find truth. . . . We must take care, however, not to publish our dreams before submitting them to proof by the waking mind. Countless germs of mental life fill the realm of space, but only in a few rare minds do they find soil for their development ; in them the idea, of

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which no one knows whence it came, lives as an active process !”

This is a telling illustration of the creative fantasy. Without this kind of day-dream, there would have been no advance in civilization, cultivation, invention. Every big achievement, every adventure, every work of art, has been the wishfulfilment of inspired day-dreamers. But all people are not geniuses, and yet everyone may have day-dreams to some purpose.

The day-dream, like the dream during sleep, starts with childhood, in the child's play of “make-believe.” It goes on, minus the child quality, as we grow up, and what we do with it has a direct bearing on what we accomplish. In the day-dream, we see and hold conversations with individuals we desire to impress with the power and worth of our personalities, ability, etc., and we obtain immediate results in the dream, for those we wish to arouse always respond just as we want them to. It is a great life, and brings its measure of compensation for a lack of praise in a real world.

But stop to consider how these things might be done and said in real life, and with just as little anxiety as we encountered in the day-

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dream. In the day-dream life, we let go of all worries ; every thought is pleasant. Reverse the process, and come out of the day-dream with the idea of making reality-thinking a thing of pleasure. This is the secret of why many a day-dream has produced fame.

“ May all our dreams come true, ” means the day-dream in the instinct for life, with which goes achievement, and in the instinct for love, which yields to desire for a larger share of human happiness.

CHAPTER IX

HOW TO INTERPRET YOUR OWN DREAMS

(I)

THE WAY TO GO ABOUT IT

IT is an interesting performance, that of interpreting your own dreams ; that looking back into the concealed material of the past and determining its use for the future ; and this decoding or interpreting may be accomplished by connecting the dream symbols with the thoughts, ideas, forms, etc., that they suggest when we are awake.

The first thing to realize is that you must give up all *effort* in looking for the answer. You must not *consciously* weigh and ponder over your replies to yourself. This sounds paradoxical when you have to work consciously on your translation, but the reason is that you are endeavouring to discover something that has

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been tucked away in your unconscious storehouse, and which the censor has cleverly hidden from you in the manifest dream ; therefore you must become pliant and detached to evade the censor, and draw forth some of those tucked-away thoughts in the deciphering of your dream.

It is a fight between your unconscious and conscious minds, and the only way you can win is to go about it with perfect relaxation and quiet, and let what will come through, *no matter how trivial or unimportant it may seem*. It is in any event a long process.

Write down your dream as nearly as you can remember it, and as soon as possible after you wake. You can decipher it later on, but you will get the best record of it early in the day.

The following is an example of how to go about the interpretation.

Take the elephant and the balloon dream. It would read something like this : *I dreamed that I saw a sleepy elephant perched on a big balloon. I watched it until it suddenly fell off the balloon and collapsed.*

There are not many symbols in this dream, which does not mean that it is easier to translate

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than a dream with many symbols, but rather that here are more meanings in those given.

The first symbol is elephant. Write it at one side of your paper, and opposite it all the *instantaneous* associations an elephant brings to mind. The best way to get the right association or reaction is to repeat the word to yourself, and then instantly make reply to it. Like this: ELEPHANT—heavy; ELEPHANT—sleepy; ELEPHANT—burden, tiresome; ELEPHANT—if I could only leave this house, and so on. Do this with each symbol of your dream, writing down the answers as quickly as you can. It is a question of relaxation and not of concentration. The rapidity of your replies or reactions will give you a measure of the resistances buried in the censor. The censor will, more often than not, try to keep you from finding out what you want to know.

When you have finished with everything that will come to you instantaneously, go over the symbols again, and put down what comes to you with the slower process. *No thought or idea is too insignificant or far afield to have some bearing on the solution.* The mass of material before you will at first appear as queer and

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strange a conglomeration as the manifest dream, but if you have been as honest as you know how to be, you will be able to make out a straight and connected story, for somewhere in what you have written down is the key that will solve the riddle. You are delving into the unconscious storehouse, and if you keep at it, in the end you will get a coherent message.

You have started to look within, to find out something about yourself that you do not know. Inevitably it will surprise you ; then again, it will amuse you ; and there will be dreams that no one but a trained analyst could interpret for you. Some dreams are easier than others to decode, but even with an analysis that does not go far in removing the layers of the unconscious mind, many interesting things can be brought to light. It takes a quiet time alone, and great honesty, to get at the secret corners of the silent storehouse ; but like everything that is worth while, the difficulty adds zest to the attempt.

(2)

AIDING THE MEMORY

The association method can be used with direct profit in helping you to remember names,

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dates, and other things you wish to recall. Why, when you never forget a face, should you be unable to recall the name that goes with it? It is puzzling to find that no matter how much you like people, you so often are at a loss to address them properly when you meet them.

This loss of memory, moreover, is not only related to the names of people; it concerns engagements, and a multiplicity of other things. The reason for it is not so much related to the person or things as to the dislike or distaste for something perfectly extraneous associated with the person or thing, and submerged in the unconscious mind. Once find the cause and the cure is certain and lasting.

(3)

FINDING THE CAUSE MAKES THE CURE

Frink gives an illustration in the book from which we have quoted before, of his own forgetting of a name, and the association work that brought out the cause. This is similar to the association work employed to discover the

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meaning of dreams, and is a good formula to follow in dream translating.

“ A friend once asked me if I knew of a firm dealing in a certain commodity he desired, and no sooner had I replied that I did than I found that I had forgotten the name of the firm. I did remember the location of the place of business, a large downtown office building, and, as I happened to be passing there a few days later, I stopped in and found that the missing name was Pond.

“ This forgetting is to be explained as follows : We should assume that in my mind there must have existed some resistance against the word *Pond* ; in other words, that I was unable to recall this name, which really is very familiar to me, because of the action of the censor which refused to pass it. We should also expect that the resistance which prevented the word from coming to my consciousness arose not so much against the word itself as against some group of ideas of which the word formed a part or with which it was associated. . . .

“ In seeking then to discover why I could not recall the name Pond, or rather with what group of ideas painful to me it had become associated,

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I applied the technique above described (association work) with the results that are here recorded.

“ Upon fixing my mind on the word Pond it occurred to me that a certain Dr. Pond used to be a pitcher on the old Baltimore baseball team. Next I thought of Indian Pond, where I used to go fishing as a small boy, and I had a memory picture of myself throwing into the water the large stone used as an anchor for the boat. Then I thought of a man named Fisher who is at present pitcher for the New York Americans.

“ Continuing, I thought of Pond's Extract and the fact that it contains witch hazel. This reminded me that I used witch hazel to rub my arm when in my school-days I was pitcher on a baseball team. I also thought of a certain fat boy who was a member of the same team, and recalled with amusement that in sliding to a base this boy once went head first into a mud puddle, so that as he lifted his face plastered with dirt, this, combined with his marked rotundity, had given him an extremely laughable and pig-like appearance. I further recalled that at that time I knew a boy nicknamed 'Piggy' and that at a later time I had been nicknamed 'Fig.'

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“ At this moment I was interrupted for a few minutes, and when I returned to the analysis, the word Pond brought the associations : *think* — ‘ sicklied o’er with the pale cast of thought ’ — ‘ Hamlet ’ — ‘ The Ponderer ’ — memory of my having referred to a certain village as a hamlet—the recollection that a farmer in this village once told me that a neighbour, out of spite, killed two pigs and threw them into his (the farmer’s) well.

“ Then there suddenly occurred to me the following incident from my seventh year, which appears to have been the cause of my forgetting the word Pond.

“ At the time I refer to I had a dog to which I was greatly attached. My brother and I were one day on the edge of a small pond near our house, and this dog was in the water swimming. We began to throw small stones into the water in front of the dog, and as each stone struck the surface he would jump for the splash, try to bite it, and bark in joyous excitement. Finally, I was seized with a malicious desire to scare the dog, and, picking up a stone weighing three or four pounds, I threw it, intending to strike just in front of him and frighten him by its enormous

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splash. Unfortunately my aim was bad. The big stone struck the dog squarely upon the nose and stunned him, so that he sank beneath the surface and was drowned.

“ My grief over this incident was without question the greatest that I experienced in childhood. For days I was utterly inconsolable, and for a long time there were frequent occasions when I would be so overcome with sorrow and remorse as to cry myself to sleep at night. I suppose, however, that my grief seemed greater than it actually was. That is to say, it was exaggerated to serve as a compensation and a penance for the painful perception that a cruel impulse on my part was responsible for the dog’s untimely end.

“ At any rate, as is plain, the memory of the incident was a very painful one, and, in consequence, I had good reason to wish to forget not only the incident itself but also any word (such as Pond) which might serve to bring it before my consciousness.

“ The matter to which I wish particularly to call attention is the relevancy of my seemingly irrelevant associations. For instance, my first association, that of the pitcher, Dr. Pond,

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contains three ideas connected with the repressed memory ; viz., *Doctor* (myself), *Pond* (the place of the incident), and *pitcher* (one who throws). My second association, concerning Indian Pond and my throwing into the water the big stone used as an anchor, is equally relevant. Indian Pond is in the same town as the other pond in which the dog was drowned ; my memory of throwing overboard the anchor is connected with the memory of throwing into the water the other big stone which caused the dog's death.

“ The association *pig*, which came up several times in the latter part of the analysis, seems at first glance to have no connection with the concealed memory. A connection does exist, however. The letters P-I-G reversed are G-I-P, which spells the name of the dog. Thus the association concerning the pig-like boy and the mud-puddle—which contains the element P-I-G, *baseball* (i.e., throwing), and *water*—or that of the farmer and the pigs—P-I-G, *death* ; *throwing*, and *water*—is seen to be perfectly relevant.

“ Thus it may readily be seen that every idea that came to my mind was in some way associated with the repressed memory, either directly,

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as are those I have mentioned, or through an intermediate idea, such as the drowning of Ophelia, which connects Hamlet and the quotation with the drowning dog.”

(4)

HOW TO RECALL THINGS YOU HAVE FORGOTTEN

There are other reasons for forgetting names than by associations that are unfortunate. One that is not infrequent, and which is amusing, belongs to the person who says: “ Won’t you please tell me your name again—it’s perfectly dreadful, but I simply *cannot* remember names !”

As a rule, this type of person is one whose name is always remembered by everybody else. This gives him an unconscious feeling of superiority. As he is remembered, he does not have to recall the names of others. Unwittingly, he is saying to himself: “ Oh, everyone knows me !” and lets it go at that, until the awkwardness of many situations brings him to the uncomfortable recognition that he is forgetting

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numerous things besides names that he would prefer did not escape him.

In bringing back something that has entirely gone from your memory, something that you wish to remember quickly, approach it with the association method in this fashion. Be perfectly still and banish all thoughts as nearly as possible from the mind, then take the *first* word or thought that crosses it, and start your associations with it as a nucleus or point. If no associations come at once, let another word or thought come through. In a few seconds, if you are not anxious about it, the associations will begin to build themselves.

A woman wishing to write to a person with the unusual name of Walkup, suddenly could not remember it at all. She sat perfectly still and the first word that came to her mind was the first name of the person to whom she wanted to write, but still the last name eluded her. She repeated the first name several times, until a vision of London came, and then the memory of a sprained ankle in that city. Next came the memory of the difficulty she had had in walking, and then with great suddenness the missing cognomen!

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The value of any effort made to understand how the human mind works, whether it be in the translating of a dream or a tightening of the memory, lies in what comes of greater concentration, power, perception, and achievement.

CONCLUSION

This little book can give only a very slight idea of what dreaming means to you. It is a vast subject, the study of the mind, its intricacies and its power, which have come to light through that strange material of dreams.

Though we conduct ourselves according to the laws of a community, a state, a nation, each is, in reality, obedient to a higher law within himself. Environment, conditions, cultivation, occupations, civilization, customs—all take their part in forming mental habits, but each of us must make his own way as a successful individual. All work, all play, all advancement, is achieved through the mind, that living engine, with its extremely delicate attachment of the dream-life.

Dreams are the secret spring of our well-being. They protect the spark that lights the fires of all great endeavours in life and love. They are warnings from that storehouse of the

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past when existence is difficult or complicated, and show in their translation how to take upward steps to a new future.

From the superstitious meaning attributed to the visions and dreams of the ancients, to the scientific interpretation of the visions and dreams of to-day, a gap has been bridged that has given man a vivid and further awareness of himself.

Each generation adds its new desires to those old desires that have come down to us, developing a more complex, but a more powerful individual. Man has more to cope with, but at the same time more weapons at his command. Important among them is the discovery of the modern interpretation of dreams. The decoding of these silent messages does not tell fortunes, but rather how fortunes may be changed through a wider knowledge of ourselves, and thence to an understanding of hidden forces waiting to unfold.

L. D. ...

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